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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are *families*, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

JEPHTHAH.

JUDGES XI.

A judge of Israel, a mighty man of war,
Worn with pursuit and filled with Ammon's spoil,
For which his vow unto the Lord was made
To offer that which from his doors should come,
Turned toward his house at Mizpeh seeking rest.

And lo! a sight to gladden parent's eye,
A vision like a star to gaze upon,
His daughter came with harp and minstrelsy,
And stood rejoicing in the evening sun—
An image brighter, fairer than the sun.

She was an only child, the Hebrew maid;
Beside her Jephthah had no other one:
And she in gladdest garments bright arrayed
Stood smiling in the smiling even sun—
A sight to waken deepest love and joy.

Ah! then the sorrow deep, more swift than light,
Which pierced the father's scarce rejoicing heart:
The harlot's son, the mighty Gileadite,
Who smote from Minnith to the vineyards' plain,
Was bruised and broken as the trembling reed.

Gone from his face the warrior's conquering glow,
His heart was troubled as a mighty troubled sea.
"Alas! my child, by thee I am brought low,
And thou art one of them that trouble me.
The spoil the Lord hath promised had no lack,
Nor can I from my vow to him go back."

So Israel's maids did wait upon the mountains
For Jephthah did according to his vow.

HEART-VISION.

Home-Talk by J. H. N.

THE microscopic vision which we have in our hearts, and by which we see the Spirit of Truth and read all the volumes that are contained in it, is just as distinct from the vision which Swedenborg had when he saw heavens and hells, angels and ghosts, as it is from mere outward common vision. Swedenborg talks about having *his eyes opened*; but it does not appear from all he says that the places that he entered into and the scenery he saw were in any way essentially different from what we see with our ordinary eyes. He had a perception of *forms*; and vision of that kind is substantially the same thing as common eye-sight. But the vision we have in connection with the Spirit of Truth, so far as my experience goes, has but very little to do with forms. I have had that vision in my heart for more than forty years; but I have no stories to tell about forms or ghost-seeing of any kind. I am sure my experience at last will end in discovery of forms in the spiritual world; but I have very little to tell of that kind yet; and I see very distinctly that I have to approach this sort of experience somewhat as a mariner approaches an unknown coast, very carefully, sounding as I go, and keeping myself well aware that I am in dangerous navigation. Instead of showing me forms, this microscopic vision has kept my heart and mind looking into the invisible things that are in Christ, and into Paul's experience; into the things by which I may partake of the fellowship of Christ's sufferings, and he made conformable unto his death; and by which I

may get the omnipotence of God in my moral nature—self-control and power to do what I ought to do and be what I ought to be, to live as a man of God in this wicked world. That is what my heart has been busy about all these years; that is what I have been studying, reading, turning over, looking at on this side and the other; and the Spirit of Truth has constantly been taking the things of Christ and showing them to me, and so feeding my life. But all this has been without any great experience of joy and exaltation. I have had a great deal of comfort, to be sure, but a great deal of sorrow too, and the general tone of my experience has been sober. Waiting, patience and hope, have been my common diet. In fact I have lived on what would be called rather low fare; that kind of fare which keeps a man humble and makes him appreciate bare salvation, and the *hope* of salvation even. I have felt all the time, that the best thing I had was the hope of eternal life.

With this experience, however, I am approaching a state in which I am certain of realizing the fullness of God. Jerusalem is represented as clothing herself with those that gather themselves together and come to her; and we may say that the souls of all that are saved become vestures of God. The proper conception of the church is that of God manifest in the flesh; that is, it is God with an innumerable series of vestures. Every soul, as it is purified and perfected so as to be completely added to the series, literally contains the fullness of the Godhead bodily; it becomes a part of the great God manifest in the flesh. When our salvation is complete we shall feel distinctly not only that the whole Godhead is in us, but that all the spirits that have been added to God and have become the vestures of God before us are also within us. If a person should put on one dress after another, the last dress would contain not only the person but all the previous dresses. There is a sense in which every one of us contains all who have preceded us in Christ, and will be contained by all who come after us. If you learn how to use the microscope in your heart, instead of looking up into the blue sky for heaven, you will find it within you. Paul prayed for the churches that they "might be able to comprehend *with all saints* what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." *All saints* are God's vestures, and if we have a vision by which we can see God at all, we shall see all his vestures.

This kind of vision leads us away from forms rather than toward them. It leads away from external surfaces to inner essences. We shall learn to study that saying of Paul,

"Henceforth know we no man after the flesh," in the light of this theory. What is it to know men after the flesh? It is to know them outside of you, as you see them with your eyes in bodily shape. If we follow Paul we shall know no man after that fashion. We shall not know Christ in that outward way, we shall know him within us, and we shall know one another within us. We shall find all our kindred and friends in this interior world among these vestures of God. We shall recognize those who have gone before us in the knowledge of God as our kindred, and none other. Paul represents the church as "increasing with the increase of God." Every vesture that is added to God becomes the increase of his life and person. It is in this accumulation of God's vestures that we shall find ourselves and all our kindred, if we are saved. All else is outer darkness and perdition. "God only hath immortality."

DEAD OR ALIVE.

I DO not think I am alone in being sometimes discouraged about what is called in the Christian's *technique*, "the old life."

When I came to a realizing sense of the existence of "the old life" and the enormity of its iniquity, all that was good for anything in me was righteously angry. I resolved, with the help of Christ, to fight it until it or I should perish. I had faith to believe victory should be to my banner.

Well, my warfare was something like John Bunyan's "Christian's" encounter with Apollyon. There came a time, however, when I considered myself justified in thinking that I had my heel on my enemy's neck. He had died the death. I was exultant.

There also came a time when I began to doubt the reality of my victory. It had become a settled thing with me. Suddenly one day my enemy met me in cunningly contrived ambush, and sorely discomfited me. My grief was made doubly bitter by the thought that I had been deceived. More righteously angry than ever, I again met my enemy in a hand-to-hand conflict, and again gained a glorious victory. I meted to him unsparing judgment.

Was I again deceived? I could hardly think otherwise. Again and again, mid pleasant ways, I was surprised by cowardly ambush. I learned that "eternal vigilance is the price of" safety. This was by no means the best thing I learned. My experience taught me a valuable lesson in spiritual physiology. This is it:

It is a fact that certain animals, especially those which are very tenacious of life, exhibit after death signs of life. This is so marked that it often seriously frightens the uninitiated. The physiologist, however, coolly explains the matter, on the principle of the reflex action of the muscles and the irritability of the tissues, and tells his less learned contemporary that the animal is really dead, even though it simulates life "to the very life."

I adopt the philosophy and emulate the self-possession of the physiologist. I have wisely concluded that the doctrine of the resurrection does not belong to "the old life." Surely, be-

yond all the specimens in the animal world it is tenacious of life. No matter; I will be deceived by it no longer, let it simulate life never so naturally.

There is no end to the comfort I get out of this idea. The victory is really to my banner now. Dead or alive, I am not afraid of my enemy, with Jesus Christ for my backer. When, however, he tries to make me think him alive when he is really dead, surely I can laugh him to scorn. CONVERT.

INSTINCT OF SELF-PRESERVATION.

BY R. S. DELATRE.

TRY to catch a fly, and he will dodge you like a snipe; you cannot do it without the utmost effort. He has no more idea of giving up the ghost than you have. Surely, he also has his place in the chain of animated being, and he has a mind to keep it too. He is a link (small as he is) in that chain; and it must not be broken. Hence the instinct of self-preservation that sets bounds to the ravages of the various tribes upon one another. I don't think I have ever yet seen the live thing that did not exhibit that instinct in some form or other. It is a law that seems to tune up the whole creation to a pitch of great activity, without which it could not exist. And the point of special interest about it is, that it does not appear to diminish aught from the quota of enjoyment. Rather, each one seems to relish the excitement. I have often watched the operation of this law, and have satisfied myself that there is also a law of compensation that comes into play. Otherwise many things would have a miserable time of it. What Paul says in regard to men would in some measure apply to their case—"who through fear of death were all their life-time subject to bondage."

But it is not always easy to believe in this compensative law. The flying fish, for instance, that is driven from his native element by his pursuers, and comes flouncing upon the deck of a vessel at sea, in his hurry to escape, gives you no good reason to think that he has had a particularly good time. Yet he has no idea of being captured by you. Then, again, the precautionary measures taken by some tribes is another interesting feature of the case. A herd of wild animals while feeding have quite a notion of being guarded by one or more of their number placed on the lookout. No doubt it is all done in order and with perfect assurance that the note of alarm will be given in time to make good their escape. This seems to be the case especially with birds flocking together.

The whole creation, in short, is on guard and life is at the utmost stretch. But we little think, while speculating on the case of the brute creation, that we are somewhat in the same predicament ourselves. "Be sober, be vigilant, for your adversary the devil goeth about like a roaring lion, seeking whom he may devour." Indeed, from the frequent use of the term *watch* in the New Testament, we seem to have abundant cause for sympathy with the lower world of life. We are exhorted to be incessantly on the watch; and that is pre-

cisely the condition of all animated nature. And do we not find that it is admirably adapted to stimulate our naturally dronish faculties, by giving them a very serious as well as continuous purpose in life? Notice the condition of those who have no faith in an unseen enemy. They are not half-awake to the realities of existence. They are far from appreciating even the life that now is. They need something to arouse their faculties as a whole. Man is mentally and spiritually a mere cripple without a lively faith in the real facts of the unseen world. One is strongly tempted to think there never will be an entire exemption from the necessity of watchfulness—it is so vivifying. And when you have no apprehension of evil (though bound to be vigilant) the case might become even agreeable from the stimulus that comes from watchfulness. Those fellows must have enjoyed themselves mightily rebuilding the walls of Jerusalem with trowel in one hand and sword in the other! Talk of romance! What can beat that?

May we not then, on these grounds also, be reconciled to the course of discipline laid out for us, preparatory to the fruition of a perfect state? not making hard work of watching, when we consider that it may possibly be a condition for retaining that state, when once obtained.

ILLUSIONS.

HUMAN beings seem to commence existence with the illusion inwrought in their nature that they own themselves. As they advance in life, this illusion grows with their growth and strengthens with their strength, until it assumes such a phase of egotism as to lead them to make themselves the central objects toward which they aim to draw all things. Whatever will serve their purpose is seized and appropriated to self, while other beings, including God, are considered only as they contribute toward this end. It is the policy of Satan to strengthen this illusion and fast bind his subjects. All unbelievers are in this category. "He that committeth sin is of the devil," is the declaration of God through the apostle John, the beloved disciple. Unacceptable as this may be to those of worldly refinement and in the possession of riches, still they stand with the rest of the world on the same platform in the sight of God; as it is the spirit in the person, and not merely his moral or mental, esthetic or pecuniary status, at which God looks in judging him.

Deliverance from this illusion, separation from its author, and union with God, are offered to all who accept Christ as a whole Savior, whose word to the one under conviction is—"Unless a man forsake all that he hath he cannot be my disciple." Everything must go. Nothing is excepted. His own life must be surrendered. There is no alternative. Egotism must die. Satan must be cast out, that God may come in and dwell.

At first this looks appalling; great distress may overtake the disciple, trifles be magnified into serious difficulties, darkness may envelop him, and he may seem to be in the very valley of the shadow of death. But these things are also the illusions of Satan, who will strive

to his utmost to hold what he considers his property. Yet as Christ is greater and stronger than he, and has overcome him, a sincere, earnest and persevering confession of Christ a present indwelling Savior will sustain the believer, weaken the power of Satan over him, and finally give him deliverance. Between the first confession of Christ and the final attainment of complete victory and rest, many conflicts will arise and sore trials intervene; but faith in the assurance, that he who has begun the good work will carry it through, will enable one to triumph over every difficulty, put to rout all false imaginations, and work out his perfect redemption.

M. L. B.

FOREIGN FRUITS.

IN 1871 Mr. J. H. Bostwick, U. S. Inspector of Customs, published a small pamphlet giving the early history of the foreign fruit trade in New York city, together with some statistics of the business, particularly in 1870. A condensed account of some of his statements, which may be accepted as entirely trustworthy, may not be uninteresting to the readers of the CIRCULAR.

Between the years 1860 and 1870 the foreign fruit trade was unprecedented, and excited some surprise in mercantile circles. Capitalists, eager for new and promising fields of investment, engaged in the business. More boldness than wisdom characterized many of these undertakings, and the result was the increase of the cost of foreign fruit to the importer without materially increasing the demand. In the West Indies, our author says, the foreign fruit trade was uninviting at the outset. It was during the great Southern rebellion, and a worse period for large operations could not have been chosen. This, however, did not deter speculators from plunging in recklessly; the result, as might have been expected, was a series of disappointments and losses. Those destitute of experience in the business were the ones who suffered most. During the years 1869 and 1870 the losses to parties belonging to this class varied from \$3,000 to \$75,000—"enough surely to deter any prudent capitalist (wholly without experience) from embarking in a trade subject to so many and great risks."

The losses above referred to appertained more especially to the West India trade, and not to the box-fruit trade with Italy. The substitution of steam vessels for sailing vessels between Italy and New York, which has been made to a considerable extent, has enabled importers to vastly increase the orange and lemon trade within the last ten years, and with less loss than formerly. Touching the details of this trade Mr. Bostwick says:

The Importations of Box Fruit

at the port of New York from the Mediterranean ports during the year 1870 consisted of 87 cargoes in sailing vessels, and comprised 417,573 boxes. There were also imported by steamers 19 cargoes, comprising 256,600 boxes, making the total number of boxes 674,173, of which 418,572 were oranges and 255,601 were lemons. The average percentage of loss by decay on oranges was 14 40-100, and that on lemons 9 98-100. The total number of oranges was 94,772,125, and of lemons, 93,262,750.

The Importations of 1869

consisted of 118 cargoes by sailing vessels and 10 cargoes by steamers, comprising 742,762 boxes, of which 498,972 were oranges, and 243,790 were lemons.

The total number of oranges was 112,883,050, and of lemons, 85,664,000. The percentage of loss on oranges was 36 44-100, and that on lemons 28 33-100.

A Comparison

of the importations of 1870 with those of 1869 shows a diminution in the number of cargoes imported in sailing

vessels of 31; and in the number of boxes, 68,571; and an increase in the number of cargoes by steamers of 9; also, a large diminution of loss by decay in favor of 1870. The decrease of loss is mainly attributable to the great number of cargoes which arrived in port during the months of March, April, May and June, in 1869, comprising 521,723 boxes, and especially to the large number of cargoes in port during the month of March, which was 38, comprising nearly 170,000 boxes, the percentage of loss on which (and the three succeeding months) was unusually large.

The Average Cost

of oranges at the various Mediterranean ports during the year 1870 was about \$1.90 per box, and that of lemons, \$2.40. The most esteemed variety of oranges is the Messina; the next, Mountain fruit; third, Palermo and Valencia; fourth, Sorrento. Lemons may be classed as follows, viz.: First, Messina; second, Palermo; third, Menton; fourth, Malaga.

The importation of oranges from the West Indies to New York in 1870 was 44 cargoes by sailing vessels and 18,818 barrels by steamers, (the latter mostly from Havana). The total number of oranges received from West Indies was 18,615,650. Of these there was a loss of 43 per cent., which perished on shipboard. In 1869 the importation of this fruit from the same sources was a trifle less than in 1870, and the percentage of loss slightly greater. In October, 1870, a terrible hurricane destroyed almost the entire crop of oranges, since which time the quality of the fruit has been inferior to what it was previously and also quite scarce.

The average cost of oranges at the West India ports in 1870 was \$4.75 per thousand, and they were sold (sound) at \$20.00 per thousand wholesale. The fruit is shaken or beaten off the trees instead of being picked carefully by hand, whereby much of it is injured and some rendered worthless. It is not unfrequently carted by ox-teams over rough roads from one to fifty miles to the seaboard, and often wet by rain or sea-water.

Grape fruit, shaddocks (a large species of orange), limes (a species of lemon), and mangoes (a very delicate fruit), were imported from the West Indies in moderate quantities in 1870. The mangoes nearly all perished on shipboard.

Of pine-apples our author says:

The importation of pine-apples at the port of New York during the year 1870 consisted of 84 cargoes in sailing vessels, and comprised 3,945,807 pine-apples, including those imported per steamers, being an increase of 3 cargoes, or 586,651 pine-apples over the importations of 1869. The loss by decay on shipboard during the year 1870 was 1,270,205 pine-apples, equal to a loss of 32 19-100 per cent.

The importations during the year 1869 consisted of 77 cargoes in sailing vessels, comprising 3,359,156 pine-apples, including those imported by steamer, of which number 994,767 perished on shipboard, showing a loss of 34 28-100 and a diminution of loss of 2 9-100 per cent. in favor of the year 1870.

The average cost of pine-apples at the various West India ports during the year 1870 was about 40 cents per dozen, or \$33.33 per thousand, and they were sold here at wholesale at an average of about \$120 per thousand (sound pines).

The perishable nature of this fruit, together with its extreme delicacy, renders it impossible for reshipment to distant parts of Northern climates, therefore so great an importation of pines must find consumption in or near the New York market.

It might be added that the trade in pines during the present year, 1872, has been brisk and with probable profit to the importers. The Scarlet Pine continues to be received in excess of the other varieties, and at about 25 per cent. less in price than the Sugar-Loaf and other choice varieties, which come later in the season.

It is not unfrequently the case that on or about the 4th of July there is a glut in the market of this fruit and prices go down; but this season proved to be an exception to this rule. Up to the tenth

of July there was no surplus, and prices ranged higher than at the first of the month, particularly on the Sugar-Loaf pines.

In regard to bananas, this writer says:

The importation of bananas from Baracoa during the year 1870 consisted of 72 cargoes, comprising 223,290 bunches, of which number 18,330 were in bad order and 54,772 perished on the voyage, equivalent to a loss of 26 55-100 per cent.

The importation of bananas from Central and South America during the same year (principally per steamers) comprised 43,720 bunches, a decrease of 19,352 bunches below the importations of 1869.

A comparison of the importations of bananas from Baracoa during the year 1870 with those of 1869 shows the following results, viz.:

The importations of 1869 consisted of 63 cargoes, comprising 222,778 bunches, an increase of 9 cargoes in favor of 1870, and only a slight increase in the number of bunches. The number of bunches of bananas that perished on the voyage during the year 1869 was 57,676, equal to a loss of 25 89-100 per cent.

The average cost of bananas at Baracoa during the year 1870 was about 60c. per bunch in gold, and they were sold here at an average of about \$1.75 per bunch by the bin. The average cost of bananas at Aspinwall was about 75c. per bunch, and they sell here at about \$3.00 per bunch at wholesale.

Of cocoa-nuts Mr. B. says:

The importations of cocoa-nuts at the port of New York from Baracoa, Jamaica, Central and South America, during the year 1870, consisted of 102 cargoes, comprising 4,805,851 cocoa-nuts, being only a slight increase in number over the importations of 1869.

The percentage of loss arising from various causes was 15 17-100, showing a small decrease of 1 17-100 under that of 1869. The average cost of cocoa-nuts imported from Baracoa, Central and South America during the year 1870, was about \$20 per thousand. Those from the first-named place sold here at an average price of about \$38, and those from the latter-named places sold for about \$65 per thousand, on an average.

The question is often asked, What becomes of all the cocoa-nuts that are imported into this city? But one answer is usually given, and it is this: That there are two large establishments in New York and its vicinity where hundreds of thousands of cocoa-nuts are annually desiccated, or prepared and put up for culinary purposes. At one establishment alone (that of Mr. L. Schepp) not less than 135,000 or 140,000 cocoa-nuts are prepared monthly, and sent to all parts of the United States. Large numbers of them are also used for confectionery and other purposes.

The history of the West India fruit trade is thus described:

In the year 1825 pine-apples from the Bahamas were occasionally imported in small quantities on the decks of sailing vessels, not exceeding three hundred or four hundred dozen on each vessel, and were sold at the bulkhead of Burling Slip, the principal mart, then and now, of West India fruit.

Early History.

At that early period the south line of Front street formed the bulkhead of Burling Slip, and there the fruit was retailed in small or large quantities, to suit the requirements of purchasers. The depot for the sale of fruit consisted of the hulk of an old schooner moored alongside of the bulkhead. A few bunches of bananas were also occasionally imported during the spring and summer months.

The cost of pine-apples at the place of exportation did not vary much from that of the present time, it being from forty to fifty cents per dozen, and they were retailed here at \$7 or \$8 per hundred.

Low Prices.

The cost of bananas was from 10 to 15 cents per bunch, and they were usually sold at 50 to 75 cents per bunch, and occasionally as high as \$1. The only variety of pines imported at that time from the Bahamas was what is known as the bird's-eye pines, a superior variety, but seldom seen in this market at the present day. These pines were first and almost exclusively raised by a Mr. Thomas Cash, at Eleuthera, who exported them to his city, about two cargoes annually, in the old

schooner Levi Rowe, Captain Wm. Rowe, master, of New Haven. The cargoes usually consisted of 1,200 to 1,400 dozen. At a little later period, from one to three cargoes of the red or strawberry pines were annually imported from Matanzas. From 1825 to 1830 the trade in West India fruit gradually increased as the demands of the public required. During the spring of 1830 the schooner Harriet Smith, Smith master, was chartered by John Pearsall, of the present firm of J. & T. Pearsall, to transport to this city the first cargo of bananas and cocoa-nuts, ever imported under the deck of a vessel from Baracoa. It consisted of 1,500 bunches of bananas and 20,000 cocoa-nuts, and it required the greatest exertion to dispose of the latter at \$20 per thousand, the cost being \$8 per thousand in Baracoa. The time usually occupied in disposing of a cargo of bananas and cocoa-nuts was from ten to twelve days, and in one instance twenty-one days were occupied in disposing of a single cargo of pines, while at the present time it not unfrequently occurs that a cargo consisting of 3,500 dozen pines is sold and discharged in one day. The same may be said of cargoes of bananas, consisting of 3,500 or 4,000 bunches, which are sold and discharged in one and two days.

The first full cargo of pine-apples imported from Cuba consisted of 2,500 dozen, and was imported by Captain William Rowe in the schooner Levi Rowe, in or about the summer of 1828, and was sold at eight and nine dollars per hundred.

The amount of capital used in the trade from 1830 to 1845 did not exceed \$50,000; whereas in 1869 not less than \$1,000,000 was employed. This indicates the rapid growth of the business and also its tendency for the future.

The first bananas were brought to New York from the West Indies in 1804, by Captain John N. Chester, of the schooner Reynard, consisting of about thirty bunches.

It might be added that certain fruit-packers in this country have, during the present year, 1872, commenced canning pine-apples in the West Indies. About \$100,000 has been invested, and I learn from a gentleman recently from that locality that the experiment is proving a success. B.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, AUGUST 19, 1872.

A correspondent inquires whether our publications have ever contained any article by Horace Greeley on Fourierism or Socialism. We suspect that the inquirer is an enthusiastic advocate of the Liberal-Republican-Democratic candidate, and would be glad to obtain evidence that Mr. Greeley has had little or nothing to do with the socialistic movement in this century; but it is possible that he is an enthusiastic Grant man, and is hunting for evidences of Greeley's past social radicalism. In either case the inquiry evinces a lamentable lack of familiarity, not only with the past publications of the Community, but with the current literature of the last thirty years. For the introduction of Fourierism into this country and for the scores of experiments in practical Association which followed, Mr. Greeley is more responsible than any other man save Albert Brisbane. He opened the *Tribune* to the Fourier propagandists; he wrote and lectured on Fourierism; he visited various Associations: he attended Fourieristic conventions; he became the treasurer to one Association, and offered to loan \$12,000 to another; he pledged his property to the cause of Association; he carried on in the *Tribune* a six months' controversy with Henry J. Raymond, editor of the *New York Times*, on the subject of Fourierism, in which he defended the principles of the French philosopher; and in a thousand other ways he expressed his great interest in the cause of Socialism. We have already cited in the CIRCULAR (see the issue of May 6th) the references of the Index to Mr. Noyes's "History of American Socialisms" in which Mr. Greeley's name occurs. Our correspondent, whether a Greeleyite or Grantite, would do well to procure

that work; and if, after reading it, he desires to learn still more of Mr. Greeley's past connection with Socialism and something of his present position regarding it, let him read the chapters on "Socialism" and "Socialistic Efforts" in Mr. Greeley's "Recollections of a Busy Life."

MATRIMONIAL WRECKS.

A Woman's Talk on a Woman's Topic.

To the Editor of the World.

SIR: The gradually increasing prejudice against the silken cords of matrimony has become almost a cardinal point of belief in the creed of this generation, and the outward evidences that the majority of hymeneal unions afford to society would seem to corroborate the suspicion that little genuine happiness is found in the married state. The prevalence of divorce—the loose laws of disunion that the needs of the century have instituted, amply testify to the reasonableness of similar conclusions. Every grade of society is strewn with what may be properly denominated matrimonial wrecks—persons bound by the laws of God and man to live together till death parts—their bond of connection being a hollow shell, a bond merely in name. An instance illustrative of this tame, unsatisfactory species of union, and which may serve as a type of the ordinary ill-assorted marriage of the age, comes to us from one of the New England States: A youth and a maiden were united under most favorable circumstances, both parties being rich in good expectations and mutual affection. Their union gave promise of a blissful harvest of joy and peace. "They were," says the narrator, "devotedly attached to each other; there can be no doubt that the affection which animated them was genuine; which fact makes the sequel harder to comprehend, and justly puzzles and renders skeptical the looker-on." Business calling him to the West, the narrator left his young friends in the first flush of their matrimonial happiness and absented himself from the State for a period of six years. One of his first acts on returning was to seek out this favored couple, anticipating, as he says, "a scene of home-comfort and domestic bliss most refreshing to the weary wanderer who claims no special fireside." But he was doomed to disappointment. He found at the outset difficulty in recognizing the bright, blooming girl of six years previous in the prematurely old woman that met him at the door. "There were lines in her forehead that revealed more of discontent than of matronly care." These first unpleasant impressions were but strengthened by the general make-up of his host. "There was a discordance in the family group—the more startling because so totally unexpected. I looked in vain for a shred of the love that had been born so auspiciously, and my unwilling fancy was forced to admit that my presence covered up temporarily a veritable skeleton in that house. My young friend, once so rampant with ambitious energy, had dwindled into a careless, aimless sort of man. I could not forbear questioning him privately concerning the change." "I do not understand it myself," he replied moodily, "but I think I made a mistake. If I had my life to live over, doctor, I would never marry." And probably had the wife been questioned, a very similar impression would have been made on the mind of the narrator. This theme of unhappy marriage is decidedly unsatisfactory in elucidation, and as far as the married portion of creation are concerned perhaps it is as well for the world to allow them to settle their difficulty among themselves; but to the young, and especially to those whose dispositions tend strongly to the romantic, and in whom imagination exceeds judgment and common sense, continual warning should be given, in the hope that they may escape the bitter reward of false training and youthful folly. The foregoing sketch proves conclusively that something besides mutual affection is essential to a happy married life.

With such a vigorous commencement it is natural to expect the writer will suggest some effectual remedy for the evils so graphically delineated; but no; she can only repeat the old exhortation that candidates for matrimony should exercise more common sense before marriage and more forbearance after it—especially should the wife "study the peculiarities of her husband, and lay siege to them, remembering the proverb, 'A man who loves a woman is as wax in her hand;' she molds him as

she wills. But this molding is an art, which may be acquired." This counsel is as likely to cure the evils of marriage as the advice to our southern friends ten years ago, to be more careful in selecting slaves and more kind to them after they are purchased, was to cure the evils of slavery. Such exhortations had their place; but they were of little value in the great work of emancipating four million beings from human bondage; and so "matrimonial wrecks" will never cease unless more radical measures are devised.

ANOTHER POT-POURRI.

LOOKING over the contributions which have been filed away as inadmissible to the CIRCULAR in their present form, we come first upon an essay entitled "Trees of Righteousness." The writer (C. E.) alludes to the increased attention now given to the cultivation and improvement of our useful and ornamental trees; sketches with an enthusiastic pen the great delight he has always experienced on beholding a new method by which Nature might be aided in unfolding her treasures; and concludes with an earnest appeal in behalf of the highest kind of stirpiculture—the culture of "trees of righteousness."

How we study every movement of Nature: watch every expanding bud and unfolding leaf; care for every extending shoot; cut away that and tie up this unruly branch; remove every obstacle to the free play of light, air and sunshine; allowing no parasitic destroyer to escape our glance and so multiply itself; removing every excrescence; improving all, while encouraging only the best to freely propagate. The same care, the same faithfulness, greater science, should be exercised in the propagation and development of human beings. Beautiful, symmetrical trees are grand to behold, but grander far are well developed, beautiful human beings, etc.

"Take Care of Your Fellowships" is an expansion of the old proverb, "A man is known by the company he keeps." The writer urges with much force that the question of fellowships is vital:

One may be filled to overflowing with the soundest theories of morality and of theology, and still be an unprofitable member of society if his fellowships are not of an improving kind—not discriminating in favor of persons better than himself. Take good care of your fellowships, and all else will take care of itself; for just as surely as a man seeks the fellowship of superior beings, and especially that of Christ and interior spirits, his morals will be pure and his religion sound and practical.

"Education by Contact" seeks to extend the central thought of the preceding essay to education and personal culture. It endeavors to show that contact with the best living embodiments of the truth is better for culture than the study of dead languages or even of the latest and best books. The writer is of the opinion that Solomon gained his great wisdom by contact—first with God and then with representatives of the most cultivated nations of the world. Christ is his next illustration. The learned men of his day wondered at the gracious words which proceeded out of his mouth: but he said—"The words I speak unto you I speak not of myself; but the Father that dwelleth in me he doeth the works." He gained his wisdom by contact with the Father; and, in turn, his disciples gained their wisdom by contact with him. The same principle is of universal application.

"A Time for Mirth" contains a very amusing anecdote about a good old sturdy Scotch Presbyterian farmer, who, after listening on a Sabbath to drowsy sermons, fell a-nodding during the evening devotions, and astonished with faltering voice and incoherent sentences the family while on their knees. A nudge or two from the gude wife at his side by no means aroused him from his slumbers. On the contrary, fancying himself in his dream driving his favorite yoke of oxen, he exclaimed at the top of

his voice—"Gee up, Buck! Gee up, Bright! You will crowd me into the ditch, will you?" meanwhile making comical gestures as if to drive off the crowding brutes.

From an essay on "Contentment" we extract the following paragraph:

Contentment never worries, hurries nor complains; but is thankful, peaceable and sociable. All admit it to be one of the great remedies for all the troubles of the mind; and the important question is, What shall I do to get contentment? The question can be answered in two little words, Trust God. When we get hold of that faith that truly believes that "all things work together for good to them that love God," we shall be contented under every circumstance. Seeming disaster, darkness, trouble and suffering, will not make us discontented; for the telescope of faith will pierce the seeming clouds and reveal to our inner vision a loving Father at the head of affairs, directing all circumstances for our best eternal good.

Here is an article on "Minority Representation," in which the writer shows how imperfect is the present ballot system of this country. We boast that under our free institutions every man has a voice in making the laws; our forefathers declared that taxation without representation is tyranny; and yet it constantly happens that large numbers of our people have little or no representation; in every case where three representatives are to be chosen in a district having, say, thirty thousand voters, fourteen thousand of which belong to one party and sixteen thousand to another, the sixteen thousand will secure all the representation; it may even happen that a President may be elected by a minority, and the majority go unrepresented in the executive branch of the Government. Many plans have been devised for remedying these evils, such as the cumulative system now practiced to some extent in England. That the present system is very faulty no one denies. The right of two-thirds of a population to rule the remainder is the same in principle—no better—than the right of one person to rule the whole, the difference being only one of degree. We have given some attention to this question, and while agreeing with our contributor that the government of majorities is only a farcical kind of democracy, and that there should be important changes in the ballot system as practiced in this and other countries called Republican, permanent relief must be sought in more radical changes.

COMMUNITY JOURNAL.

ONEIDA.

—Wednesday, the 15th, was the occasion of an excursion from Oswego. The day was fine, and nothing occurred to mar the enjoyment of those present.

—John Leonard says that at five minutes past two on Saturday morning, the 17th, he saw a splendid lunar rainbow against the north-eastern sky. The nearly full moon was about 10° high.

—Mr. Wm. M. Carleton, author of "Betsey and I Are Out" and other poems, called at the O. C. one day last week. He stopped only two hours. He is editor of the *Detroit Weekly Tribune* at the present time. A native of Michigan, he had never been so far East before. As a writer he is fresh and original and gaining in popularity. He told us that he was about publishing a book of poems.

—J. J. S. is making a topographical survey of "the Island," the Cragin meadow, a part of the Petrie farm, and the bank from the Midland depot around to the creek at the foot of the Hamilton meadow, with reference to a possible future water-power and factory not far from our home buildings. His *modus operandi* is to first set a series of stakes on a level with the top of our present dam all around the bank, west, north, and east of the "Island" and Cragin meadow, at the points where

the course of the bank turns. This series of stakes forms the outline of a large pond which might be made at moderate expense. He then begins at one end and follows the outline with his compass and chain, noting the bearings and distances of the different stakes in order around to the point of beginning. From his notes he then makes a plot of the outline on paper, and after setting by the level other lines of stakes, at certain vertical distances both above and below the first line, their positions are easily determined by measurement or by the eye, and corresponding lines drawn on the map. By setting a sufficient number of stakes these contour lines can be drawn all over the map, each line indicating a certain height of the ground at the place represented. The positions of buildings, some conspicuous trees, etc., are determined by measurement, while other trees and forest growth will be sketched on the map as near as can be determined by the eye.

—In the time-table lately issued by the Midland superintendent our location receives the following unsolicited advertisement:

Going south, crossing the New York Central R.R. at Oneida, the road passes directly through the grounds of the Oneida Community, a place of great interest to the traveler and the student of social science, where a day may be spent with pleasure and profit. These grounds, covering an area of 600 acres, are tastefully laid out and handsomely adorned with Flower-Gardens, Lawns and Drives. A large portion is also devoted to farming purposes, in which these people have attained a perfection seldom reached in this country, and the "Community Dinners," gotten up in their own peculiar style, have alone made the place famous. They are provided in the Community buildings at a moderate price. A fine musical entertainment by an orchestra consisting of seventeen pieces given every day.

We do not talk about our farming in that way, and the orchestra does not play every day, though we generally offer our guests a brief musical entertainment.

—T. L. P., now abroad on an agency trip, writes in a letter dated at Minneapolis, Minn., Aug. 5th—"Last evening Father Gavazzi preached in one of the churches here from the text in James, 'Even so faith, if it hath not works, is dead being alone.' He had preached a sermon in the morning from the text in Romans, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' His sermon in the evening was really a splendid one. His aim was to show that there is no real antagonism between James and Paul, and that true faith in the heart must bear fruit in good works in order to be a living thing. I thought he had really got hold of the true idea of faith-works. His argument was very clear, some of his illustrations were wonderfully apt and thrilling, and parts of his sermon were marvelously eloquent in word and action. The church was crowded, and the audience listened with profound attention. Although his English was somewhat broken at times, yet it was easy to understand his meaning and keep the drift. He is evidently working under an inspiration, and I think many hearts must be touched and thrilled by his words and enthusiasm."

—We were favored on Sunday, the 11th inst. with a call from our musical friends Mr. and Mrs. Bailey of Vernon, and a Mrs. Washington and daughter from New York. Our usual noon entertainment was varied by the addition of some very acceptable music by these guests. Mr. Bailey played a violin solo from "Lucrezia Borgia," and was accompanied by the piano, played by his son. The latter has acquired considerable proficiency on the piano in the last few years, and played very creditably. The young lady, Miss Washington, both vocally and instrumentally evinced fine taste and culture.

—Thursday evening we had some talk about language, censuring severely the numerous slang phrases so universally used and gradually creeping into the Community vocabulary. When we find our little boys ready to say "bully" on occasions of rejoicing, and our little girls affecting "horrid warm," "awful queer," and the like, we think it time to bestir ourselves, and strike these adjectives from our common conversation. But we cannot well correct our children if the adults indulge in these expressions. We agreed to devote some evening to a free criticism of the matter, allowing people to call attention to those persons who are given to slang expressions. At the close of meeting, W., who has just fitted up a small herbarium, said he would like to make one correction, not wholly irrelevant. Persons in speaking of the herbarium would please not to call it an "hybernium," as one or two had done. At which F. remarked that was rather inappropriate, as "hybernium" might be taken for a collection of dried Irishmen, instead of dried plants.

—Fine weather for the babies these warm, cloudy days. Every morning they make a circuit of the lawn, including a peep at the calves and sheep, and a "game at croquet." The grown folks having abandoned croquet for a time, the babies have free sweep; and really some of the little fellows have learned to use the mallet very dexterously. After supper they are all dressed appropriately, each fitted out with an iron spoon and an old tin coffee-pot, and led to their favorite pile of dirt. They have no sports equal to this, unless it is the consequent splash in the "tub" afterwards.

—Among our visitors the last week was Mr. W. C. Korthals, Consul from Holland to Hiogo, a Japanese port. Mr. Korthals has resided in Japan seven years. He gave us many new and interesting facts relating to that singular people. He is well versed in English literature, and surprised us not a little by his familiarity with the history of the Community. As Dixon had been his principal authority on this subject, he was pleased to take away with him as an antidote "Dixon and his Copyists." Mr. Korthals expressed a generous interest in our little museum, and after he left sent us by mail a Japanese gold coin, a Koban, to add to our collection of coins. This coin is oval in form and quite thin. It is two inches and a quarter long, and one inch and a quarter wide. The edge is not ornamented. The few Japanese characters are of course quite unintelligible to us. It is about two hundred years old, and of the value of \$3.57.

—We were interested one evening last week in hearing something of the progress of young Japanese students in this country from a visitor, Mr. Leffingwell, who teaches in the Brooklyn Polytechnic School. He stated that a number of these young Japanese, between the ages of eighteen and twenty, attended this school. They are unusually intelligent, apt scholars, and sometimes acquire in one year what is generally learned by a three years' course. They dress in American costume, and seem to belong to the better class of Japanese. They do not like to be mentioned with the Chinese, as they consider themselves superior to that people. They learn the Chinese language in order to be able to read the Maxims of Confucius. There are at the present time several hundred of these young Japanese students in this country and in Europe. They are especially interested in our form of government, and it is probable their own government will be modified in important respects when they shall return to their own country with a thorough knowledge of the governments of western nations.

WALLINGFORD.

—Hot August days are upon us again, enlivened by the song of the locust and the "testy little dogmatist," the katy-did, and the merry chirrup of

the crickets. Vegetation seems to have completed its growth—has an air of fullness and richness, as if now ready to ripen off. The haying is all done, and the farmers are just gathering in the last load of "rowen," as they term it. "A good crop we have had," they say. Our barns are well filled, and we have stored some in three of our neighbors' barns and have several stacks out-of-doors. One very pleasant feature of the haying here is the sweet vernal-grass (*Anthoxanthum odoratum*) which is so common in the meadows near the house. The delicious fragrance of new-mown hay, which is so much enjoyed by nearly every one, is vastly increased by this grass, which is very sweet-scented in drying. On going out-of-doors you will suddenly be arrested by this rich perfume, and whatever your haste you will stop long enough to take at least three good sniffs. Some one suggested the other day that it would be a great addition to the lawns of the O. C., where the frequent mowings with the lawn-mower would give you a chance to enjoy this rich fragrance almost uninterruptedly.

—Our crop of apples has thus far been remarkable both in quantity and quality. So bountiful has been the supply that after gathering all we needed for family use the ground has still remained covered under the trees; and our neighbors for some distance began to think that we did not care for our apples, and came to the orchards, not only to fill their pockets and aprons, but with large baskets; but we have given them notice that we would prefer to have them ask for what apples they want, which they can have for a slight remuneration. A company has been organized who will see that they are properly marketed. The quality of the apples has not been better during the "memory of the oldest inhabitant." For years they have been very badly infested by worms. If an apple looked fair on the outside, on opening it worm-tracks or "railroads" would be found; but our gardener says not one of that character has been found this year, and the apple-dealers at New Haven say they are as nice as any shipped from New York State.

—The heavy work on the dam is approaching completion. In two weeks the stone-work proper will be finished. Then there will be some side-walls, head-gates and other matters to be attended to; but we realize that the time is not far distant when we shall look from our windows on to our new pond, and shall hear the rush of water and whirl of machinery below the hill.—C.

Rev. T. DeWitt Talmage opposes summer vacations on the part of ministers, because iniquity does not cease in summer-time. Sin never takes a vacation. The devil never leaves town. And, besides, he who stops religious growth in July and August never recovers it. His advice is: "Make no adjournment of religion till cool weather."

Good: if the devil is ever busy and the flesh rampant, it is in midsummer; then is the high tide of sin; and if ministers are of any service as breakwaters then is the time if ever for them to be at their post.

That "the world does move" and carry along religious conservatives will not be doubted by any one after reading the following paragraph:

The United Presbyterian says that congregations formerly fought against the introduction of stoves in New England churches; that persons are yet living who have seen congregational disturbances growing out of an attempt to sing without lining the hymn; ministers lost their places because they wore gold glasses, or used a white linen handkerchief; and that among the proceedings of an early Methodist Conference is a resolution condemning the "ungodly practice of wearing suspenders."

During the Franco-Prussian war a great deal of fun was poked at the New Jersey editor who read in the cable dispatches that "Ba-

zaine has moved twenty kilometres out of Metz." He thereupon sat down and wrote an editorial, in which he said he was delighted to hear that all the kilometres had been removed, and the innocent people of Metz were no longer endangered by those devilish engines of war—sleeping upon a volcano as it were. And then he went on to describe some experiments made with kilometres in the Crimea, in which one of them exploded and blew a frigate out of the water.

CORRESPONDENCE.

Calais, Maine, Aug. 12, 1872.

EDITOR ONEIDA CIRCULAR:

DEAR FRIEND:—I have just received a letter from E. Yoder, in which he says:

1. "We should write more, I think, for the CIRCULAR, and thus make it our medium of communication with each other and with new friends."

2. "There are some persons at present readers of the CIRCULAR who have read it for a number of years, and are yet disbelievers in the Bible and ignorant of God's free and perfect salvation."

3. "I believe the individual experience of 'outside friends' of the Community must be the means of reaching them."

4. "From my old friend Delos Dunton I heard sometime ago that he had utterly failed in his efforts to found a Community, in consequence of not first 'seeking the Kingdom of God and his righteousness,' but attempting to reenact the religious Community of Oneida by leaving the religion out, etc."

5. He says—"I mention this to illustrate the fact, that notwithstanding the logical and scriptural reasoning set forth in the leading articles of the ONEIDA CIRCULAR, many of its readers are wholly blind to the fundamental truths upon which the whole superstructure of Communism stands."

Now, Mr. Editor, I should like to reply to these remarks through the CIRCULAR, and—

1. Though many of the "outside friends of the Community" might be glad to make the CIRCULAR their means of communicating with one another, we must bear in mind that its columns are the property of the publishers, and it is for them, and not us, to say how far these columns shall be open (if at all) for this kind of matter.

2. It was not a matter of surprise to me that persons who do not acknowledge the truth of the Bible should read the ONEIDA CIRCULAR and study the character of its publishers. Having in former years walked in the ranks of Spiritualists, Atheists and Infidels, I am well acquainted with the opinions and sentiments of these people. Many of them are seeking for the blessings of the gospel without obeying the gospel. They are longing for harmony and heaven, but are not willing to comply with the conditions on which heaven alone is attainable. Many of them have read the Bible in their younger years, and some of them still read it; but observation of the lives and character of persons connected with the various religious factions have led them to believe that there is as little reality in the teachings of the Bible as of brotherly love and consistency in the lives of these warring sectarians. Some of them are almost persuaded that the gospel is true; but they wish to see a living proof of it in the lives of those who preach it; and applying the test by which Jesus said all men should know his disciples, is it any wonder that they remain Infidels still? Or that being familiar with the records of the religious intolerance, persecutions, frauds and deceptions of the so-called Christians, from the year 70 to the year 1872, that they should read the ONEIDA CIRCULAR for several years without being converted? Many of these CIRCULAR-reading skeptics are doubtless familiar with the intrigues of the Jesuits, and as the matter of the CIRCULAR is "made up" principally from the writings of those who are members of the Community, they infer that there is a policy in the publishers of that journal

which prompts them to show the fair side only. In fact, this is the argument of sectarians respecting the CIRCULAR.

3. The lives and writings of those who are not members of the Community, and who once were Infidels, but who in searching after harmony were led from the study of nature and science to the study of the Bible; and from the study of the Bible aided by nature and science were led to confess Jesus Christ the resurrection and the life—the only hope and Savior of mankind; and who in searching for the true basis of social life (without any knowledge of the existence of any such people as the Oneida Community) arrived at the same conclusions as the leaders of that Community have arrived at,—might do more to convince the Infidel of the truth than any of us can imagine.

4. I have a relative in the West who with his wife was for a time associated with Delos Dunton in "The Home of the Free." This friend wrote at one time that he liked the CIRCULAR very much all but the religion. This friend, I am informed, has since abandoned his infidelity. "The Home of the Free" proved a failure; not because unity of interest and labor was inconvenient and unprofitable, but because the unity of purpose and interest and gentle "forbearance one with another" which the religion of Jesus Christ alone can give, was wanting. There is no such thing as harmonious action in infidelity, except in the ridicule and opposition to that which is true. It is impossible for anything like Pentecostal Communism to exist among Infidels. True Christianity, the resurrection spirit of Jesus Christ, alone can produce this.

5. Are we, who have the resurrection life of Jesus to help us "through this vale of tears," doing all that we can to spread this gospel of the kingdom? Are we living and laboring in such a way that the Infidel, by a careful scrutiny of our lives and words, would be led to "the Lamb of the Lord that taketh away the sins of the world?" Are we doing as much to show the truth and to uproot error as we might? Or are we calmly looking on while millions of our fellow-mortals are perishing for want of a knowledge of the truth? Friends, let us answer these questions to our own hearts. Leaving the "dead works" of legality let us look beyond the cross into the resurrection and eternal life of Jesus.

Yours in the faith of Jesus, JOEL B. CRAIG.

From the Nation.
THE HUGUENOTS IN GERMANY.

Berlin, July 16.

I witnessed the other day a celebration, which passed off nearly unnoticed by the public of this city, but which in more than one respect deserves the attention not only of the whole Prussian people, but also of your nation. On the 10th of June it was two hundred years since (under the auspices of the great Elector, Frederick William), Count Louis Beauvau d'Espenses succeeded in celebrating at Berlin the first French Protestant service, for the benefit of the Huguenots who by the cruel measures of Louis XIV. were driven from their country. The second centenary return of this remarkable day was celebrated with solemn rites by the French Protestant congregation of this city. In the course of years, especially after the Revocation of the Edict of Nantes (April, 1685) which the great Elector answered with the Edict of Potsdam (October, 1685), inviting all Huguenots to his dominions, and securing to them protection of person as well as liberty of conscience, these first French emigrants were followed by thousands and hundreds of thousands of their brethren. Large numbers of them fled to the Netherlands or to England, and thence, or directly, to your country; but the greater part went to Germany, and about 300,000 of these settled in Brandenburg—i. e., in Prussia. Here Berlin soon became their central place of residence. The electors, and later the kings, found it for their interest to attract and protect this French immigration in every possible way.

They endowed it with the most liberal rights and privileges. The French colonists, as they were called, had their separate jurisdiction, their separate schools and churches. The property given to them by the government in Berlin alone is now worth more than a million of thalers. The descendants of the Huguenots have still their college (gymnasium), where, up to the present day, the instruction in all its branches in French is obligatory; and I may say, in passing, that a poor enough French it is, as the teachers now are all good Berliners or Northern Germans. Of the churches of Berlin, one of the finest, the northern one on the Gensdarmen-Markt, belongs to them. Here the sermons are not any longer delivered in the obligatory French, for the sole reason that the language has not been practiced enough by the present generation.

This far-sighted policy of the Prussian rulers has been amply rewarded by the French immigrants. The new element entered into the body of the Prussian people, which had been exhausted and impoverished by long and cruel wars, like an infusion of new blood. Wherever it came, it created new life out of ruin and destruction, revived manufactures, trade, and commerce, and brought higher ideas and nobler aspirations into the intellectual life of the Germans. For these Huguenots were not only rich and more expert than their German contemporaries, but—applying a much misused term of our day—they marched at the head of civilization. To convey to you an idea of their ready means and wealth, I give you an instance, which I found in the English Parliamentary Debates. In London the French Huguenots had deposited one million of pounds sterling in the bank of England. In order to keep the money in the country, and to attract even more capital, the English Parliament, in 1709 passed an act for the naturalization of foreigners, who by the charter of the bank, had thus far been prohibited from making deposits in the same. The preamble of this bill shows the above fact.

The intellectual and moral power of these immigrants, however, was of even more consequence. On the Rhine, in Magdeburg, and in the Mark Brandenburg, their skillful weavers laid the foundation of the present greatness of silk, velvet and cloth manufactures. The superior skill of their tanners and paper-makers gave a new impulse to improvement in these trades. Their artisans, with a developed and cultivated taste, created a superior workmanship, and that artistic fineness for which Berlin especially is justly renowned. Their high moral tone—not to speak of their more refined manners and habits—and their elevation of mind, formed and matured in their sufferings for an idea, exercised an ennobling influence on the comparatively ruder minds of the Germans, who, just merging from poverty and prostration, were striving for higher ideas and a more civilized enjoyment of life.

The Prussian army, then just being created, gained some of its best superior officers from the French Huguenots. In consequence of the Revocation of the Edict of Nantes, six hundred French officers resigned at once, a great number of whom applied for and obtained admission in Brandenburg. Their cultured manners, their high sense of honor, and their practical experience in war, made them a very valuable and beneficial acquisition. Names like those of Marshal Forcade de Biaix, Generals de la Motte Fouquet, Du Trossel, De Hautcharmoix, De Bévillie, Des Granges, and De l'Estocq, shine on the brightest pages of Prussian military history. Louis XIV., who pillaged and sacked the finest parts of Southwestern Germany, and who to satisfy the lust of his priests and mistresses made a desert of the rich and lovely Palatinate, involuntarily atoned for his sins by driving the best and most industrious part of his people into foreign exile, thus developing the resources and the slumbering abilities of his most bitter foes.

FROM THE AGRICULTURAL REPORT FOR JULY.

Tree Culture in California.

The legislature of California has passed an act the object of which is to encourage the culture of forests and timber trees. It provides—1. That the Governor shall appoint three forest commissioners, and that a State forester shall be appointed by them at a salary of \$175 per month. 2. That the State forester shall collect, exchange, grow, and import seeds and seedlings of

forests and timber trees, and shall distribute them gratuitously, but not more than 1,000 seedlings to one person the same year. For these purposes he is authorized to expend \$3,000 per annum. 3. That the supervisors in each county shall constitute a forest board, to aid in properly distributing the seeds and plants. 4. That a sum not exceeding \$500 may be expended in providing and distributing circulars in the interest of tree-culture. 5. That the State forester shall have authority to expend \$3,000 the first year, and thereafter \$2,000 annually, in establishing and taking care of nurseries for rearing trees and acclimatizing foreign plants and trees; and that from these, shade trees shall be furnished for grounds and roads belonging to the State, counties and cities. 6. That it shall be the duty of the State forester to collect and diffuse, in all practicable ways, information respecting the culture of forest trees. 7. That every agricultural and horticultural society receiving aid in money from the State shall award 10 per cent. of the money so received in special premiums for the largest and best groves of planted forest and timber trees grown in five years from the time the act goes into effect.

Palmetto Leaves for Paper.

Small shipments of palmetto for fiber have been reported heretofore. On the British steamer *Darien*, which cleared from Savannah for Liverpool July 6, Edwin C. Denig shipped four bales of palmetto leaves, which he sends to England to be tested as to their value as material for paper. As books and newspapers multiply, rags diminish. The demand for other materials for the manufacture of paper is urgent and on the increase. The esparto grass—the “Spartum” of Pliny—which grows in Spain, Portugal, and Northern Africa, and which for some years has been very extensively used as paper-making material in Europe, is beginning to fail, making it necessary to secure some new fiber. Mr. Denig believes that palmetto leaves will compare favorably with esparto grass as material for paper, and that they can be profitably exported for that purpose.

Silk Raising in California.

The impetus given to the raising of silk-worms in California was checked by the failure of the cocoon trade with Europe. The introduction of “family reels” for reeling the cocoons is not deemed desirable, manufacturers of silk usually preferring larger lots, carefully assorted, composed of threads which are uniform in size, luster, and quality. It is now proposed to establish, at central locations in silk-raising districts, reeling factories, or “ateliers de moulinage,” as they are called in France, where cocoons may be reeled “into grege, trams and organzines.” These will afford a market to which small producers can bring their cocoons, and at which they can be assorted and reeled in uniform threads of different grades, and in quantities to suit manufacturers.

POLICY OF RICH MEN.

It is told us that the Rothschilds never take into their employment any person who has been unsuccessful in the affairs of life, and the fact of any man having failed in an undertaking is in itself an absolute bar to their entering his service. We do not know whether this statement be true or fictitious, but if true, it does not prove that the Rothschilds have adopted the only wise course of action in this matter. For example, the great New York millionaire and man of business, A. T. Stewart, has for a quarter of a century carried out a policy exactly opposite to that attributed to the Rothschilds, and has always been in the habit of taking into his employ men who had previously failed in business on their own account, not considering that one failure indicated an absence of capability on their part. He has probably at this time no less than one hundred of these merchants in his service in various capacities at home and abroad. Most of them are men of middle age, but many are even older than that. He considers them the most valuable and faithful of his subordinates, and acknowledges how much they have done to build up his immense interests. He not only gets the benefit of their experience and knowledge, but many of them have been the means of bringing to him a large amount of business through their mercantile connections and acquaintances. He often takes in men, who before their failure had been among his sharpest competitors. By steadily pursuing this line of policy, he has surrounded himself with thoroughly efficient clerks—men who know their business, and guard his interests wisely.—*Exchange*.

SCIENTIFIC NOTES.

Stanley, the discoverer of Dr. Livingstone, was present at the annual meeting of the British Association for the Advancement of Science on the 14th inst., and was highly complimented. The St. Petersburg and Florence Geographical Societies have each sent a gold medal to him.

C. Homburg, of Berlin, has introduced, for disinfecting purposes, a pasteboard saturated with crude carbolic acid, so that each square foot contains 100 grammes. The atmosphere may be impregnated with the acid by suspending a suitable sheet in the rooms, the large surface of the paper favoring evaporation. For the disinfection of spittoons, urinals, bed-pans and the like, small pieces of the paper are sufficient. The article is sold retail, in sheets measuring about seven square feet, at 25 cents.

The problem of telegraphing in the Chinese language, to write which requires some 50,000 different characters, has been solved in this way: A few thousand of the characters most used are cut upon wooden blocks. On the opposite side of each block is its number. Duplicates of such numbered blocks are at each telegraph station. The China merchant selects the blocks which express the thoughts to be transmitted. The operator telegraphs only the numerals designating these blocks, which enable the receiving operator to select similar blocks at his end of the line.

Cloth and other fabrics can, it is said, be made waterproof, and at the same time secure against the attack of moths, by the following preparation: Ten pounds of sulphate of ammonium or alum and ten pounds of acetate of lead are to be dissolved in the necessary quantity of warm water, and the mixture allowed to stand until a deposit of sulphate of lead has taken place. The clear liquid, which consists of acetate of alumina, is to be poured off and mixed with five hundred parts of water, in which dissolved isinglass is to be stirred. The objects to be rendered waterproof are now to be immersed in this mixture and allowed to remain twelve hours until they become saturated. They are then dried and finished.

The latest novelty in the way of street-car motive power is now in operation on the New Orleans and Carrollton street railway. On a four-wheel truck about half the length of an ordinary passenger-car are a boiler, a tank, and a double-cylinder engine of seven inches stroke. The tank is filled with about three hundred gallons of water. This water is heated at the depot in a stationary boiler and discharged into the tank at the beginning of each trip. In this manner enough steam is provided to propel the car nine miles, and have a surplus of power left at the end of the trip. One man performs the duties of engineer, brakeman, and conductor. There is no escape of steam, nor any more noise beyond that ordinarily caused in running a passenger car, and a trial of nearly three months has shown it is new motor to be not only practicable, but much cheaper, than horse-power. The actual running expenses have been \$1.48 per day.—*N. Y. Times*.

A. Bernstein, the well-known journalist, naturalist and writer of Jewish novels, has hit upon an ingenious invention, which likely will effect for telegraphy what the introduction of postal cards did for postal intercourse. A stock company is to be organized, with branches in all the principal cities of Europe and America, as well as in the mercantile cities of the globe, from which telegraph dispatches may be sent according to certain formulas established by him. Every dispatch, including direction and signature, will be changed, according to Bernstein's system, into a chiffre, so that the whole will form but one word. This phonographic word is transmitted to the telegraphic bureau of the place where the person resides to whom the dispatch is addressed, and in that bureau the phonography is written out in the original text. This will enable the companies to reduce considerably the price of transmission, and thus open the telegraph for the purpose of ordinary business transaction. The Central Telegraph Bureau of Berlin has approved of the project.—*Jewish Times*.

A gentleman traveling on a steamer, one day at dinner was making away with a large pudding close by, when he was told by the servant that it was dessert. “It matters not to me, said he, ‘I would eat it if it were a wilderness.’”

THE NEWS.

AMERICAN.

New gold discoveries in Utah are reported.

There is good reason for supposing that there are important anthracite coal deposits in Alaska.

Prof. D. C. Gilman, of the Sheffield Scientific School of New Haven, has been elected President of the University of California.

James H. Ingersoll of "ring fraud" notoriety was arrested in New York on the 15th inst., and gave bail for \$500,000.

There is considerable excitement over the reported diamond discoveries in Arizona, and a rush in that direction of the greedy ones is expected.

A millionaire recently died in New York city whose devotion to business was so intense, that he never visited the neighboring cities of Brooklyn and Hoboken.

Prof. Pierce of the U. S. Coast Survey has been appointed on a commission to ascertain what would be the most practicable canal route through the Isthmus of Darien.

A patent has been issued to George B. Grant, of Cambridge, Massachusetts, for a calculating machine, which, it is claimed, surpasses all others yet invented or heard of.

A Connecticut man has invented a machine to utilize the ebb and flow of the ocean tide. The first tide-wheel is to be set up in the Quinnipiac river, where the force of the tide that will bear on it is said to be about seven thousand horse-power.

The New York Medical College for Women will begin their tenth Annual Term of twenty weeks, at their new College in Twelfth Street, corner of Second Avenue, Oct. 15th. For announcements, giving full particulars, address, with stamps the Dean, Mrs. C. S. Lozier, M. D., or the Secretary, Mrs. C. F. Wells, N. Y.

Peru has passed through one of the revolutionary crises so common with South American States. One Gutierrez proclaimed himself Dictator, and assassinated President Balta; whereupon the indignant people assassinated Gutierrez, and tied his body to a lamp-post. Then Señor Parde was inaugurated President; and all is tranquil once more.

We said last week, in our mention of the new postal law, that by the U. S. mail six ounces of merchandise can be sent anywhere in the Union for twelve cents. For "twelve" read *six*, and remember if it is a fractional over six ounces the postage is eight cents, two cents being charged for each two ounces or fractional part thereof.

Tejada, acting President of Mexico, has issued a manifesto to the Mexico people, which will increase the respect with which he is now regarded. In calling for a new election he says:

In this election the rights of the people will be justly abided by, and free suffrage in its most ample form will be respected and guaranteed without any obstacles or restrictions whatever. All citizens and all parties will be enabled to act freely in the elections, and thus the result will be acknowledged to be the genuine expression of public will. Animated by this idea, I have considered it my duty to issue to-day a decree granting amnesty for all political offenses committed up to date without exception of persons. The principal efforts of the Rebels have been suppressed, the amnesty can be granted without fear of a depreciation of the law or to the prejudice of the authorities. The amnesty is in accordance with the general desire for the pacification of the country, and with the deeply rooted opinion prevalent among all those who behold the fearful disaster of anarchy and the painful ruin of civil war. A new electoral period being now opened, the amnesty is the only means which will secure a free suffrage to all in the coming election, either as a voter or as a candidate. I have thought that I could make no better use of the ample faculties granted to the Executive, and that if unfortunately there are some who still wish to afflict their country with the plagues of war, and thus cause the necessity of employing further energy to subjugate them, public opinion will acknowledge that the Executive has had the sincere desire of leaving nothing undone in order to obtain the supreme blessing of peace and to give entire freedom in the electoral campaign.

Tejada promises to abide by the voices of the people, and deliver the Government into the hands of whoever may be elected.

FOREIGN.

It is now denied that the King of Spain has signed a decree providing for the gradual abolition of slavery in

Cuba and Porto Rico—the document which he has signed being simply a code of rules providing for the enforcement of the law passed by the Cortes in 1869, making preparations for the emancipation of slaves in Spanish colonies.

17,000 emigrants left Liverpool for America during the month of July.

The French Government asked for a loan of \$600,000, 000, and has already received subscriptions for over twelve times that amount.

The German Government is in earnest in its war against the Jesuits. A Jesuit establishment has just been closed in Alsace by its order.

Diaz, the most prominent of the anti-Juarist, has concluded to lay down his arms and embrace the pardon offered in the recent amnesty act.

The Moscow Exposition is not a great success compared with the great Expositions which have preceded it, and is not likely to pay its expenses.

The agricultural laborers of Oxfordshire having "struck," the Government placed soldiers at the disposal of the farmers, that the crops might be harvested.

King Amadeus is making a tour through his kingdom, and is generally well received. He is pursuing a policy which should win the respect and gratitude of his subjects.

The coal fields of China are said to cover an area of 400,000 square miles. One coal field in the province of Human, extending over an area of 21,700 square miles contains both bituminous and anthracite coal, and is conveniently situated for water transportation. In another province "Shansi" the coal area is said to extend over 30,000 square miles.

The Vienna Universal Exposition, to be opened next May, promises to be a great success—the number of exhibitors who have made application exceeding that of any previous exposition of the kind. The people of the United States have however, taken little interest in the matter, and the Government has not appointed any Commissioner to the Exposition.

The Mikado of Japan continues his travels. We read that he is dressed in a foreign style, with an ample supply of gold braid; and that the natives look with amazement at the changes which he is inaugurating. No little excitement is created by the attitude of the Koreans toward Japan. The letter to the Koreans which the Mikado issued on assuming power in Japan, demanding tribute, was torn up with contempt; and the Mikado is now informed that they are ready for war.

The British Parliament was prorogued on Saturday, the 10th inst. The Queen's speech had the following passage of interest to Americans:

I rejoice to inform you that the controversy which has arisen between my Government and the United States, in consequence of the presentation of the American claims for indirect damages under the Treaty of Washington, was composed by a spontaneous declaration of the arbitrators, entirely consistent with the views I announced to you at the opening of the session. In concurrence with your action on the part of the United Kingdom, the Parliament of Canada has passed the act necessary to give effect to the treaty within the Dominion. All arrangements contemplated by that instrument are therefore now in progress, and I reflect with satisfaction that the subjects with which it has dealt no longer offer any impediment to perfect concord between two kindred nations.

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To W. P., Mc P. Carlisle, Iowa.—We cannot counsel you.

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